

The One in Need of Allah

Translation of a Treatise on Sahaba (Companions) – beginning from the part of Saqeefa bani Saeda.

What came regarding the pledge of allegiance to Abu Bakr al-Siddiq, how it happened, and what came regarding the inheritance of the Prophet (peace be upon him), and the will of Abu Bakr to Umar regarding the caliphate.

Chapter

What came regarding the pledge of allegiance to **Abu Bakr al-Siddiq**

(1) The indications of the Prophet (peace be upon him) regarding the right of **Abu Bakr al-Siddiq** to the caliphate

Imam **Muslim** narrated in his **Sahih** from **Jubayr bin Mut'am** (may Allah be pleased with him) that a woman came to the Prophet (peace be upon him), and he instructed her to return to him. She said, "What if I come and do not find you?" as though she was referring to death. The Prophet (peace be upon him) said, "If you do not find me, then come to **Abu Bakr**."

Imam **Muslim** also narrated from **Abu Huraira** from the Messenger of Allah (peace be upon him) who said: "While I was sleeping, I saw that I was drinking from my pond and giving people water. Then **Abu Bakr** came and took the bucket from my hand to give me a break, but he struggled to pull it, and Allah forgives him. Then **Umar** came and took the bucket from him, and I never saw anyone pull a bucket more strongly than him until the people were satisfied and the pond was filled to the point of overflowing."

Imam **Bukhari** narrated in his **Sahih** from **Ibn Abbas** (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) went out, his head wrapped in a cloth due to the sickness in which he passed away. He sat on the pulpit, praised Allah, and then said: "There is no one among the people who has been more generous to me with his self and wealth than **Abu Bakr bin Abu Quhafa**. If I were to take anyone from the people as a close friend, I would have taken **Abu Bakr**, but the friendship of Islam is better. Close off all the openings in the mosque except the opening of **Abu Bakr**."

Imam **Muslim** also narrated in his **Sahih** from **Aisha** (may Allah be pleased with her) that the Prophet (peace be upon him) said to her in his illness, "Call me **Abu Bakr**, and your

brother, so that I can write a document. I fear that someone will wish for something or claim that they are more deserving. But Allah and the believers refuse except **Abu Bakr**."

Abu **Dawood** narrated from the hadith of **Abdullah bin Zama'ah** with a good chain of transmission and many supporting narrations, saying: "When the Prophet (peace be upon him) fell ill and I was with him in the company of some Muslims, **Bilal** called for the prayer. He said, 'Order someone to lead the prayer for the people.' So, **Abu Bakr** was absent. I said to **Umar**, 'Go and lead the prayer for the people.' He advanced and began the prayer. When the Prophet (peace be upon him) heard **Umar's** voice, for **Umar** was a loud speaker, he said: 'Where is **Abu Bakr**? Allah and the Muslims refuse, Allah and the Muslims refuse.' He then sent for **Abu Bakr**, who came after **Umar** had finished leading the prayer."

Note: The point here is not that the Prophet (peace be upon him) did not permit anyone to pray behind **Umar**, or that the prayer behind **Umar** is invalid. Rather, the Prophet (peace be upon him) was indicating **Abu Bakr's** caliphate in his absence, and this hints at the succession of **Abu Bakr** after the Prophet (peace be upon him).

Imam **Bukhari** narrated from the hadith of **Abu Musa al-Ash'ari** (may Allah be pleased with him) that the Prophet (peace be upon him) was severely ill and said: "Order **Abu Bakr** to lead the people in prayer." **Aisha** said, "He is a soft-hearted man, and if he takes your place, he will not be able to lead the prayer." In another narration, it was said, "If **Abu Bakr** leads the prayer, he will weep so much that the people cannot hear him." Then the Prophet (peace be upon him) said, "Order **Abu Bakr** to lead the prayer." They returned to the matter, and he again said, "Order **Abu Bakr** to lead the prayer. You are like the companions of **Yusuf**." So **Abu Bakr** led the prayer during the lifetime of the Prophet (peace be upon him).

The meaning of "the companions of **Yusuf**" is that they show something contrary to what they conceal, just as **Zulaykha** did with the women when she invited them to see **Yusuf** (peace be upon him).

(2) The Prophet (peace be upon him) did not explicitly appoint **Abu Bakr** for the caliphate, nor **Ali**, nor anyone else specifically. Whoever claims otherwise is lying about Allah and His Messenger.

Ibn Kathir stated in *Al-Bidaya wa'l-Nihaya* (vol. 5, p. 219): "Whoever reflects on what we have mentioned will see the consensus of the **muhajirun** and **ansar** on appointing **Abu Bakr** (for the caliphate, and we will discuss this further). The evidence for his statement, 'Allah and the believers refuse except **Abu Bakr**,' is clear. It is evident that the Messenger of Allah (peace be upon him) did not specify anyone for the caliphate—neither **Abu Bakr** as some of the Sunni group claim, nor **Ali** as some of the **Raafidah** claim. However, he gave a strong indication, which anyone with intellect can understand, pointing to **Abu Bakr**, as we have already mentioned, and we will continue to discuss it, and all praise is for Allah."

It was also pointed out that the Prophet (peace be upon him) did not explicitly specify the caliphate for any individual with hadiths, including:

What **Bukhari** narrated from the hadith of **Ibn Abbas** (may Allah be pleased with them), that **Abbas** and **Ali** went to the Messenger of Allah (peace be upon him) and when they left, a man asked, "How is the Messenger of Allah (peace be upon him) this morning?" **Ali**

responded, "He is better by Allah's grace." **Abbas** said, "By Allah, I know death in the faces of the sons of **Hashim**. I see it in the face of the Messenger of Allah (peace be upon him). Let us go and ask him who will be in charge of this matter." If it is us, we will know, and if it is someone else, we will command him. **Ali** said, "I will not ask him about it, for if it is denied to us, the people will never give it to us again."

Also in **Sahih al-Bukhari** and **Sahih Muslim** from the hadith of **Ibn Umar** (may Allah be pleased with him), that when **Umar bin al-Khattab** was stabbed, they said to him, "Shall we appoint a successor, O Commander of the Faithful?" He replied, "If I appoint a successor, I would have appointed someone better than me (meaning **Abu Bakr**), and if I leave it, I would have left someone better than me (meaning the Messenger of Allah (peace be upon him))." **Ibn Umar** said, "I realized when he mentioned the Messenger of Allah (peace be upon him) that he had not appointed a successor."

In the two **Sahihs** it is also narrated that **Aisha** (may Allah be pleased with her) was asked: "They say that the Messenger of Allah (peace be upon him) appointed **Ali** as his successor." She replied: "What did he appoint **Ali** with? He called for a basin to urinate in, and I was supporting him to my chest, and he passed away while I was unaware. How can they say that he appointed **Ali**?" (In another narration: "I was supporting him in my lap, and I did not feel that he had passed away. So when did he appoint him?").

In the **Sahihs**, from the hadith of **Talhah bin Musarrif**, he said: "I asked **Abdullah bin Aufa** (may Allah be pleased with them), 'Did the Prophet (peace be upon him) make a will?' He replied, 'He bequeathed the Book of Allah.'"

In the narration of **Ibn Majah**, **Talhah bin Musarrif** said: "Then **Hudhayl bin Sharhabil** said: '**Abu Bakr** was acting as the executor of the will of the Messenger of Allah (peace be upon him). **Abu Bakr** was aware that he had received a will from the Prophet (peace be upon him), but he was unable to carry it out.'"

In the **Sahihs**, it is also narrated from **Ali bin Abi Talib** (may Allah be pleased with him) who said: "Whoever claims that we have something to read which is not in the Book of Allah, and this document (a piece of paper hanging from his sword containing the marks of camels and things related to wounds) is with me, has lied."

Ibn Kathir said in *Al-Bidaya wa'l-Nihaya* (vol. 5, p. 221): "This hadith, which is authentic in the **Sahihs** and other sources, refutes the claim of the **Raafidah** that the Prophet (peace be upon him) appointed **Ali** as his successor. If this had been the case, none of the companions would have opposed it. They were more obedient to Allah and His Messenger during his life and after his death than to disregard his decision and appoint someone other than whom he had appointed by his explicit statement. Far be it from them to do such a thing, and anyone who believes that the companions of the Prophet (may Allah be pleased with them) did so, has attributed falsehood and corruption to all of them, claiming that they conspired against the Messenger of Allah (peace be upon him) in his judgment and his explicit command. Whoever reaches this conclusion has abandoned Islam and committed disbelief, as declared by the consensus of the great scholars. The spilling of his blood is more lawful than spilling wine.

Furthermore, if **Ali** (may Allah be pleased with him) had such a clear text with him, why did he not use it to argue his case with the companions in order to establish his leadership and caliphate over them? If he was unable to enforce the text, it means he was incapable, and the incapable person is not fit for leadership. If he was capable but did not act, it means he was a traitor, and a traitor is unworthy of leadership. If he did not know of the text, then he was ignorant. However, after knowing and understanding it, it would be impossible to claim this in truth. It is all a lie and ignorance and misguidance. This view is only plausible in the minds of ignorant masses, and it is adorned for them by Satan without evidence or proof—only through mere speculation and falsehood. We seek refuge in Allah from such confusion, misguidance, and blasphemy. We seek refuge in Allah in holding firm to the **Sunnah** and the **Qur'an**, remaining steadfast in Islam and faith, and achieving success in the Hereafter. May Allah's grace and mercy be upon us all."

This statement of his contains many other benefits, as can be seen when studying the remainder of it.

The First Pledge of Abu Bakr Al-Siddiq at Saqifah Bani Sa'ida (The Private Pledge)

Some people stayed behind from this pledge as they were occupied with preparing the Messenger of Allah (ﷺ) for burial, among them **Ali**—may Allah's pleasure be upon all the Companions.

Imam Al-Bukhari recorded in his *Sahih* (6830) from **Ibn Abbas**, who said:

"I used to teach the Qur'an to some men among the Muhajirun, including **Abdur-Rahman ibn Awf**. While I was in his house at Mina, he was with **Umar ibn Al-Khattab** during the last Hajj that he performed. **Abdur-Rahman** returned to me and said, 'If only you had seen a man who came to the Leader of the Believers today and said: "O Leader of the Believers, what do you think about so-and-so? By Allah, if **Umar** were to die, I would give my allegiance to him!"'

By Allah, **Abu Bakr's** pledge was nothing but a sudden event (*falta*), yet it was completed. **Umar** became angry and said: 'By Allah, I will stand before the people this evening and warn them against those who desire to seize their affairs without consultation!'

Abdur-Rahman said: 'O Leader of the Believers, do not do so. The season gathers the common people and the lowly ones. They are the ones who will prevail around you when you stand to speak to the people. I fear that when you stand and say something, every person will spread it far and wide without understanding it correctly and placing it in its proper context. So wait until you return to **Madinah**, as it is the city of migration and the Sunnah. You can address the people there, where the scholars and nobles will understand your words and place them in the right context.'

Umar said: 'By Allah, if Allah wills, I will deliver this speech at the first opportunity when I stand in **Madinah**.'

Ibn Abbas said: 'So we came to **Madinah** at the end of **Dhul-Hijjah**. On **Friday**, I hurried to the mosque as soon as the sun passed its zenith. I found **Saeed ibn Zayd ibn Amr ibn Nufayl** sitting near the pulpit, so I sat close to him, with my knees touching his. It was not long before **Umar ibn Al-Khattab** came. When I saw him approaching, I said to **Saeed**, "By Allah, he will say something today that he has never said since he was appointed as Caliph."

Saeed objected, saying, "What could he possibly say that he has never said before?"

Umar sat on the pulpit. When the call to prayer had ended, he stood up, praised Allah as He deserves, and said:

"To proceed: I will say something that has been decreed for me to say. I do not know—it may be my last speech before my death. So whoever understands and remembers it, let him

convey it wherever his mount takes him. And whoever fears he may not understand, I do not permit him to lie about me.

Verily, Allah sent **Muhammad** (ﷺ) with the truth and revealed the Book to him. Among what was revealed was the verse of **stoning**. We recited it, understood it, and memorized it. The Messenger of Allah (ﷺ) stoned (adulterers), and we stoned after him. I fear that if a long time passes, some people will say, 'By Allah, we do not find the verse of stoning in the Book of Allah,' and thus they will go astray by abandoning an obligation that Allah revealed. Stoning is a duty in the Book of Allah upon those who commit adultery when they are married—whether men or women—if there is evidence, pregnancy, or confession.

And among what we used to recite in the Book of Allah was: 'Do not turn away from your fathers, for it is disbelief (*kufr*) in you to turn away from your fathers,' or 'It is an act of disbelief for you to turn away from your fathers.'

Know that the Messenger of Allah (ﷺ) said: **"Do not overpraise me as the Christians overpraised Jesus, the son of Mary. Instead, say: 'The servant of Allah and His Messenger.'"**

Furthermore, I have been informed that some among you say, 'By Allah, if **Umar** were to die, I would give allegiance to so-and-so.' Let no man be deceived by saying, 'Indeed, the pledge to **Abu Bakr** was sudden (*falta*), yet it was completed.' Yes, it was so, but Allah protected the people from its evil. And there is none among you whose necks would be stretched toward him (in leadership) like **Abu Bakr**.

Whoever gives his allegiance to a man without consultation with the Muslims, neither he nor the one he pledged allegiance to should be followed, lest they both be put to death.

As for our situation when the Prophet (ﷺ) passed away: the **Ansar** opposed us and gathered at **Saqifah Bani Sa'ida**, while **Ali, Al-Zubayr, and those with them** remained apart. The **Muhajirun** gathered with **Abu Bakr**. I said to **Abu Bakr**, 'O Abu Bakr, let us go to our brothers from the **Ansar**.' So we set out towards them. When we were near them, two righteous men from among them met us and informed us of their gathering. They said, 'Where are you going, O Muhajirun?'

We replied, 'To our brothers from the **Ansar**.'

They said, 'You should not go near them. Decide your matter amongst yourselves.'

I said, 'By Allah, we will go to them.'

So we went until we reached them at **Saqifah Bani Sa'ida**. There we found a man wrapped up in a blanket among them.

I asked, 'Who is this?'

They said, '**Sa'd ibn Ubadah**.'

I asked, 'What is wrong with him?'

They said, 'He is sick.'

After we had sat for a short while, their speaker stood up and praised Allah as He deserves, then said:

'To proceed: We are the supporters of Allah and the battalion of Islam, while you, **Muhajirun**, are a small group from **Quraysh** who have come among us. Now, they want to cut us off from our roots and deprive us of leadership.'

When he finished speaking, I wanted to speak—I had prepared a speech that I liked, intending to deliver it before **Abu Bakr**. I was careful with him regarding some matters. But as I was about to speak, **Abu Bakr** said, 'Wait a moment.' I disliked angering him, so he spoke first.

Abu Bakr was more patient and composed than I was. By Allah, he did not leave out any point I had planned to say in my speech except that he said it spontaneously—or even better. Then he said:

'Everything you mentioned about yourselves is true, and you are deserving of it. But this matter belongs only to **Quraysh**, as they are the central lineage and homeland of the Arabs. (In another narration, he said: 'We are the leaders, and you are the ministers.')

I have chosen for you one of these two men—**Umar ibn Al-Khattab** or **Abu Ubaidah ibn Al-Jarrah**—so pledge allegiance to whichever you wish.'

By Allah, nothing he said displeased me except this. By Allah, I would rather have my neck struck without sin than to rule over a people in whom **Abu Bakr** is present.

At that moment, a man from the **Ansar** (**Hubab ibn Al-Mundhir**) said: 'I am its polished stump (*jadhiluha al-muhakkak*), its fruitful branch (*'adhiyquha al-murajjab*). Let there be one leader from us and one from you.'

Then voices rose, and the dispute intensified. Fearing division, I said, 'Extend your hand, O Abu Bakr!' He extended it, and I pledged allegiance to him, followed by the **Muhajirun** and then the **Ansar**..."

Reference: *Sahih Al-Bukhari* (6830).

Here's the full translation without summary:

By Allah, we did not find anything in the matters we attended that was stronger than the pledge of allegiance to Abu Bakr. We feared that if we left the people without a pledge of allegiance, they might pledge allegiance to one of their own after us. In that case, either we would have to pledge allegiance to them on what we do not approve of, or we would oppose them, which would lead to corruption. Therefore, whoever pledges allegiance to a man without consulting the Muslims, neither he nor the one who pledged allegiance to him should be followed, lest they both be killed.

Note: The statement of **Umar**, may Allah be pleased with him, *“May Allah kill him”* regarding **Sa’d bin ‘Ubadah**—**Ibn Hajar** said in *Fath al-Bari* (7/45), *“Umar did not intend an actual command to kill him. As for his saying, ‘May Allah kill him,’ it was a supplication against him.”* Then he said, *“In the narration of Malik, ‘I said angrily, May Allah kill Sa’d, for he is a man of evil and discord.’”* **Ibn al-Tin** said: *“The Ansar only said, ‘One leader from us and one from you,’ based on their knowledge of Arab customs, where no one would rule over a tribe except someone from it. However, when they heard the narration, ‘The leaders shall be from Quraysh,’ they abandoned their stance and submitted.”* (I, **Mahmoud**, say: This will be further discussed, if Allah wills.)

****Umar** said in this speech, as narrated by Imam Ahmad with a good chain—authenticated by **Ibn Hajar** and others—from the narration of **Abdullah bin Mas’ud**, that **Umar** said at the *Saqifah*, *“O gathering of the Ansar! Do you not know that the Messenger of Allah, peace and blessings be upon him, commanded Abu Bakr to lead the people in prayer? Who among you would be willing to place himself ahead of Abu Bakr?”* They said, *“We seek refuge in Allah from placing ourselves ahead of Abu Bakr.”*

Note: The narration that **Umar bin al-Khattab** and **Hubab bin al-Mundhir** stood up and argued fiercely, almost fighting in defense of **Abu Bakr** and **Sa’d bin ‘Ubadah**, each supporting his companion—nothing authentic has been reported about this. The authentic narrations refute it.

(4) The General Pledge of Allegiance to Abu Bakr al-Siddiq, in which those who had not pledged allegiance at the Saqifah also pledged allegiance.

Imam al-Bukhari narrated in his *Sahih* from **al-Zuhri**, who said: **Anas bin Malik**, may Allah be pleased with him, informed me that he heard **Umar’s** last sermon when he sat on the pulpit on the next day after the Prophet, peace and blessings be upon him, passed away. He bore witness to the faith, while **Abu Bakr** remained silent, not speaking. **Umar** said: *“I had hoped that the Messenger of Allah, peace and blessings be upon him, would live to guide us, so that he would be the last of us. But if Muhammad, peace and blessings be upon him, has passed away, then Allah has placed among you a light by which you are guided, as Allah guided Muhammad, peace and blessings be upon him. Indeed, Abu Bakr is the Companion of the Messenger of Allah, peace and blessings be upon him, and the second of the two. He is the most entitled to your affairs, so stand and pledge allegiance to him.”* A group of them had already pledged allegiance to him at *Saqifah Banu Sa’idah*, and the general pledge was on the pulpit. **Al-Zuhri**, narrating from **Anas bin Malik**, said: *“I heard Umar saying to Abu Bakr that day: ‘Ascend the pulpit.’ He kept urging him until he ascended the pulpit, and then the people pledged allegiance to him collectively.”*

(5) ‘Ali bin Abi Talib pledged allegiance after six months, due to his grievance over Abu Bakr’s decision not to grant Fatimah, may Allah be pleased with her, her inheritance from the Messenger of Allah, peace and blessings be upon him.

Imam al-Bukhari narrated from **A’ishah** (4240) that **Fatimah**, peace be upon her, the daughter of the Prophet, peace and blessings be upon him, sent a request to **Abu Bakr**, asking for her inheritance from the Messenger of Allah, peace and blessings be upon him, from what Allah had granted him in Medina, Fadak, and the remainder of the Khums of Khaybar. **Abu Bakr** said: *“The Messenger of Allah, peace and blessings be upon him, said:*

'We do not leave inheritance; what we leave behind is charity.' The family of Muhammad, peace and blessings be upon him, only eats from this wealth. By Allah, I will not alter anything from the charity of the Messenger of Allah, peace and blessings be upon him, nor will I change its state from how it was during the time of the Messenger of Allah, peace and blessings be upon him. I will act upon it as the Messenger of Allah, peace and blessings be upon him, did. **Abu Bakr** refused to give anything from it to **Fatimah**, so **Fatimah** held resentment against **Abu Bakr** for this and did not speak to him until she passed away. She lived for six months after the Prophet, peace and blessings be upon him. When she passed away, her husband **Ali** buried her at night and did not inform **Abu Bakr**, and he prayed over her.

During **Fatimah's** lifetime, **Ali** was respected among the people. However, after she passed away, he noticed a change in people's attitude toward him. Therefore, he sought reconciliation with **Abu Bakr** and pledged allegiance to him. He had not pledged allegiance during those months. He sent a message to **Abu Bakr**, requesting him to come alone, without **Umar**, as he did not wish **Umar** to be present. **(This was due to Umar's strength and firmness in speech and action, whereas Abu Bakr was gentle and lenient. They feared that Umar's presence might lead to excessive reproach, which could hinder their intent for reconciliation.)** **Umar** said: *"No, by Allah, you will not enter upon them alone."* (i.e., so that they would not fail to show **Abu Bakr** the due respect.) **Abu Bakr** said: *"What could they possibly do to me? By Allah, I will go to them."* So he entered upon them. **Ali** bore witness to faith and said: *"We acknowledge your virtue and what Allah has granted you. We do not begrudge the good that Allah has brought to you. However, you assumed authority over us without consulting us, and we believed that our close relation to the Messenger of Allah, peace and blessings be upon him, gave us a share in this matter."* **Abu Bakr** wept until his eyes overflowed and said: *"By Him in Whose Hand is my soul, the kinship of the Messenger of Allah, peace and blessings be upon him, is dearer to me than my own kinship."* Then **Ali** pledged allegiance to him, and the Muslims were pleased, drawing closer to **Ali** for his act of righteousness.

We do not begrudge you the good that Allah has brought to you, but you have taken control of the matter without consulting us, while we believed that due to our close relationship with the Messenger of Allah (ﷺ), we had a share in it (i.e., from the inheritance of the Messenger of Allah (ﷺ)). At this, Abu Bakr's eyes overflowed with tears. When Abu Bakr spoke, he said: "By the One in whose hand is my soul, maintaining the ties of kinship with the relatives of the Messenger of Allah (ﷺ) is dearer to me than maintaining my ties of kinship with my own relatives. As for what transpired between me and you regarding these properties, I did not deviate from what is right in them, nor did I leave any matter in which I saw the Messenger of Allah (ﷺ) acting in a certain way without acting in the same way." Then **Ali** said to **Abu Bakr**, **"We will meet in the evening for the pledge of allegiance."**

When **Abu Bakr** led the *Zuhr* prayer, he ascended the pulpit, testified to the oneness of Allah, and mentioned the matter of **Ali** and his delay in pledging allegiance. He then accepted the excuse that **Ali** had presented and sought forgiveness. Then **Ali** also testified, extolling the right of **Abu Bakr** and stating that his delay in pledging allegiance was **not due to jealousy (ḥasad) toward Abu Bakr nor due to any denial of the virtue that Allah had bestowed upon him. Rather, we believed that we had a share in this matter, but it was taken from**

us, so we felt hurt. At this, the Muslims were pleased and said, **"You have done right."** The Muslims were now on good terms with 'Alī once he restored harmony through righteous conduct.

(Note: The words in parentheses are comments from al-Ḥāfiẓ Ibn Ḥajar.)

Al-Ḥāfiẓ Ibn Kathīr said in *Al-Bidāyah wa al-Nihāyah* (5/218):

"Al-Ḥāfiẓ Abū Bakr al-Bayhaqī reported from Abū al-Ḥasan 'Alī ibn Muḥammad al-Ḥāfiẓ al-Isfarā'īnī, who narrated from Abū 'Alī al-Ḥusayn ibn 'Alī al-Ḥāfiẓ, who narrated from Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah and Ibn Ibrāhīm ibn Abī Ṭālib. They both said: 'Maydār ibn Yasār narrated to us, and Abū Hishām al-Makhzūmī narrated to us, from Wahīb, from Dāwūd ibn Abī Hind, from Abū Naḍrah, from Abū Sa'īd al-Khudrī, who said: When the Messenger of Allah (ﷺ) passed away, the people gathered at the house of Sa'īd ibn 'Ubādah, and among them were Abū Bakr and 'Umar. A speaker from the Anṣār stood up and said: "Do you not know that the Messenger of Allah (ﷺ) was from the Muhājirūn, and that his successor should be from the Muhājirūn as well? We were the supporters of the Messenger of Allah (ﷺ), and we will be the supporters of his successor just as we supported him."

'Umar ibn al-Khaṭṭāb then said: "Your speaker has spoken the truth! Had you said anything else, we would not have pledged allegiance to you." He then took the hand of Abū Bakr and said, "This is your leader, so pledge allegiance to him." Then 'Umar pledged allegiance to him, and the Muhājirūn and Anṣār followed.

Then Abū Bakr ascended the pulpit, looked around at the people, and did not see al-Zubayr. He called for al-Zubayr, who came forward. Abū Bakr said: **"The cousin of the Messenger of Allah (ﷺ) and his disciple—did you want to break the unity of the Muslims?"** Al-Zubayr replied: **"No blame be upon you, O successor of the Messenger of Allah (ﷺ),"** and he pledged allegiance.

Then Abū Bakr looked again and did not see 'Alī. So, he called for 'Alī, who came forward. Abū Bakr said: **"The cousin of the Messenger of Allah (ﷺ) and his son-in-law—did you want to break the unity of the Muslims?"** 'Alī replied: **"No blame be upon you, O successor of the Messenger of Allah (ﷺ),"** and he pledged allegiance.

This, or something similar, was narrated.

Abū 'Alī al-Ḥāfiẓ said: **"I heard Muḥammad ibn Ishāq ibn Khuzaymah say: 'Muslim ibn al-Ḥajjāj (the compiler of *Ṣaḥīḥ Muslim*) came to me and asked me about this narration, so I wrote it for him on a parchment and read it to him.'** This narration is equivalent to a sacrificial camel, nay, it is worth a treasure."

(Al-Ḥāfiẓ Ibn Kathīr commented: "This is a sound chain, well-preserved, from Abū Naḍrah al-Mundhir ibn Mālik ibn Qaṭ'ah from Abū Sa'īd Sa'īd ibn Mālik ibn Sinān al-Khudrī.")

Al-Ḥāfiẓ Ibn Ḥajar mentioned in *Fath al-Bārī*, quoting from al-Qurṭubī (7/704):

"Whoever reflects on the exchange between Abū Bakr and 'Alī regarding their reproach and the fairness within it will realize that they both acknowledged each

other's virtue. Their hearts were united in mutual respect and love, even though human nature may sometimes take over. However, religious piety rectifies matters. And Allah is the source of success.

The Rāfiḍah (Shī'ah extremists) have clung to the claim that 'Alī delayed pledging allegiance to Abū Bakr until after Fāṭimah passed away, and their fabrications on this matter are well known. However, this narration refutes their argument.

Ibn Ḥibbān and others authenticated the narration from Abū Sa'īd al-Khudrī and others that 'Alī had pledged allegiance to Abū Bakr from the beginning. As for what is recorded in *Ṣaḥīḥ Muslim* from al-Zuhrī, in which a man asked him, "Did 'Alī not pledge allegiance to Abū Bakr until after Fāṭimah passed away?" and he replied, "No, nor did any of Banū Hāshim," this was weakened by al-Bayhaqī because al-Zuhrī did not attribute it with a full chain. The connected narration from Abū Sa'īd is stronger.

Others reconciled these reports by stating that 'Alī pledged allegiance twice—once initially, and then a second time as an affirmation to remove any doubts caused by the issue of inheritance.

Thus, when al-Zuhrī said, *'Alī did not pledge allegiance in those days*, he meant that he did not consistently attend Abū Bakr's gatherings or participate in his administration. The absence of someone like 'Alī from such matters could have led some people to falsely assume that he disapproved of the caliphate. This is why 'Alī openly renewed his pledge after Fāṭimah's passing—to remove any such misconceptions. *******

I say: This is a very precise and sound analysis. The idea of a second pledge is supported by Islamic tradition, as it is not contrary to practice, especially if needed to clarify matters.

A proof of this is what al-Bukhārī narrated (7208) from Salamah, who said:

"We pledged allegiance to the Prophet (ﷺ) under the tree. Then he said to me, 'O Salamah, will you not pledge again?' I said, 'O Messenger of Allah, I already pledged in the first instance.' He replied, 'And in the second as well.'"

Thus, there is no issue with 'Alī pledging allegiance to Abū Bakr twice, especially to remove any doubts that some people might have had about his stance regarding the caliphate.

Endnote:

May Allah guide all our friends and loved ones to the true path of Islam, protecting them from the deception and falsehoods spread by those who stray from the authentic teachings of the Prophet Muhammad (peace be upon him) and his companions. We pray that Allah grants them wisdom and understanding, and that they are safeguarded from the misleading lies and tricks of those who seek to distort the message of Islam. May He keep their hearts firm upon the Sunnah, and guide them to the straight path, which leads to His mercy, paradise, and eternal success. Ameen.

Written by: **Mahmoud bin Ahmad** — [03 - 10 - 06, 10:32 PM]

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